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THE

NEW JERUSALEM MAGAZINE.

No. CCCXXIX.

VOL. XXVIII.] JULY, 1855. [No. 1.

SERMON FROM MARK IV. 26—29.

BY THE LATE MR. CHARLES D. RICE.*

"And he said, So is the kingdom of God, as if a man should cast seed into the ground, and should sleep and rise night and day, and the seed should spring and grow up, he knoweth not how. For the earth bringeth forth fruit of herself: first the blade, then the ear; after that, the full corn in the ear. But, when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come."

I AM not aware that there is any passage of the holy Word which brings the process of regeneration before the mind more clearly, and better suited to our capacity to understand it, than the text which I have just read; whether we apply it to the case of a community, a church, an individual, or even one single principle in the human breast.

We will first inquire into its spiritual signification, for this is the first and leading design of it. Some of our Saviour's

* The late Dr. Rice was, for some time previous to his death, intending to devote himself to the ministry, and had prepared a number of sermons with this view. This is one of them; and it will doubtless be read with interest and profit, especially by the numerous friends of the author, by whom he is affectionately remembered.

instructions, particularly those relating to the first, plain, moral, and social duties of this life, — such, for example, as the Sermon on the Mount, — are applicable to us directly, and especially in the very first sense which meets the eye; others are in the form of parables, having only a slight, secondary reference to the words in their narrative form, the mind being directed to the inner meaning, which is conveyed through the symbolic language. The text belongs to the second class. The words, "And he said," when predicated of the Lord, have regard to the perception he has from the divine celestial principle. And when the same is addressed to his disciples, it is meant that a communication is made from the divine celestial principle, through the divine spiritual, to those who wish to be taught by him. This is the correspondence of the words, or terms, according to Swedenborg. It may seem, at first glance, to be far-fetched; but it is not. It is not only the true correspondence, but is founded in the nature of God and man. God in his essence is love. This love constantly desires and seeks to descend into the natural sphere of his creation, — to descend to man. In his essential love, man could not comprehend him, any more than man could conceive of infinity with his own finite mind. But, through the divine humanity, man can be brought into communication with God; provided he comes in a docile, receptive state, such as is meant by being a disciple. If, however, man is only in a natural, gentile state, he can only be approached by parables; that, by hearing, he shall only hear the mere literal truth, but not understand the spiritual truth, which in *his* sensuous state would do him more harm than good. While our Saviour was upon earth, he often wished to *say* many things to his disciples, which even they could not bear at the time, and which he could not reveal to them consistently with his divine laws, his divine nature; and whether similar things are *said* to us, depends upon our being, voluntarily, in a fit state to receive them. If so, a communication may be established between God and us, through the spiritual sense of his Word; and this parable will no longer be a parable to our minds, but a holy revelation, full of light and love.

"So is the kingdom of God, as if a man should cast seed into the ground." The kingdom of God, as understood by the Jews, and the people generally, when these words were first spoken, was considered to consist of the descendants of Jacob, who inhabited Palestine, and who were at the time in a comparative state of bondage, from which they expected to be delivered by the Messiah, whom they were then expecting. This was what we should call in our day a very low and sensual idea of God's kingdom; but it was not so considered then; and even the twelve disciples often showed by their expressions and inquiries, that such, in some degree, was their opinion: so hard it is for the human mind to rise above the natural plane, after having long been bound down to it and by it. The kingdom of God, in a universal sense, means the whole heaven; but it may, with equal propriety, mean the church wherein divine goodness and truth are found. It also may, in a particular sense, refer to man; as it is truly said to a good man, "The kingdom of God is within you." Either of the latter applications would be in harmony with the internal sense of the term, as it occurs in the text. By "man," in a spiritual sense, an angel is meant. When a good man leaves the natural state of his existence, that state in which he lives on this earth, he becomes an angel. Therefore an angel is sometimes called a man, and properly, if he were on this earth or some other, as all angels once were; and a man is called an angel if in that world where angels live, and the term "man" means angel when that term is used spiritually; and there would not be much impropriety in calling a man an angel in this world, if he was doing the work of an angel, with an angel's feelings and motives. Such is the work spiritually meant in the text, and such is the signification of man there. To sow seed, when predicated of God, means to cause the sphere of his essential love to emanate from him. As this is celestial, it can and does emanate from him as such, only in the highest heavens, among the celestial angels; man could not live in this sphere, any more than his body could remain unconsumed in the burning sun. As this sphere, or emanation, descends towards the church, or towards

man, it passes through angels as the suitable and willing mediums, then it becomes spiritual, but still in the highest degree, and might be properly called celestial-spiritual. To sow "seed" here means to teach truths. And, without doubt, the teaching spiritual truths, and instilling their appropriate goods, form one of the delightful employments of the angels; indeed, the nearest approach which can be made to this labor, is the delight of spiritually-minded men in this world. When the term is used in reference to the church on earth, or to man who is a church in the least form, it signifies to instruct. By "ground" is signified the church in general, or man in particular. The word "earth" is used when the unregenerate is treated of, and "ground" when regenerate, or when becoming regenerate. The word "Adam" means the same, as Adam was the first church.

"And should sleep and rise night and day, and the seed should spring and grow up, he knoweth not how." To sleep, denotes a state of darkness with respect to spiritual things. To rise from the state of sleep signifies the opposite of this, or spiritual illumination. In the process of regeneration, changes of the mind occur, similar to those which affect men in ordinary life. The spiritual states are so analogous to the natural, that there is no impropriety in saying they sleep and wake, rejoice and are sad, hunger and are satisfied with food. On the contrary, these alternate wants and their gratification very aptly portray those changes of the mind through which the soul passes in putting off the past, and assuming the future; in putting off the old man, and putting on the new. It is much the same in respect to the terms "day" and "night." They have also especial reference to the alternations and successions which take place in the mind. "Night" denotes a state of shade induced by the false grounded in evil; thus also an obscure principle of the mind. The obscurity which is that of night in the world is natural obscurity, but that of night in the other life is spiritual. The former exists from the absence of the sun of the world, and the consequent privation of light; but the latter from the absence of the sun of heaven, which is the Lord, and the privation of light, that is, of intelli-

gence thence derived. This privation does not exist in consequence of the sun setting there; but in consequence of a man or a spirit being in the false, grounded in evil, and removing himself, and occasioning to himself obscurity. Day being the very reverse of night, its spiritual meaning would of course be opposite. It therefore signifies the state in which good and truth predominate. To the man, while undergoing regeneration, it often appears that the Holy Spirit leaves him, that the Lord recedes, and leaves him in the darkness and doubt which are incident to the sinful state. Some, therefore, who are in a very external state, not only so regard it, but pray vehemently that God would return and visit them, and no longer hide his face from them. This error is perfectly analogous to one which prevails among the unlearned in this world. They think that the natural sun descends behind the western hills, and leaves the part of the earth which it recently shone upon. Whereas, a little more knowledge would teach them that it is the earth which moves, and that the sun, in reference to it, is the stationary body. But the error, in both cases, is a comparatively harmless one, so long as it is confined to that class of people; but, whether it is in reference to natural or spiritual things, the error becomes dangerous to science and religion, when it is imbibed by those in a learned station, in the one case, or in a highly intellectual state, in the other. Then it is necessary to have the apparent truth laid aside, and admit the real truth, which is, that the natural sun always shines, and that the Divine Love and Wisdom are ever flowing forth for man's reception. "Seed" signifies truth grounded in love, or faith grounded in charity. These are the principles to which man owes his change of heart. To him, and even to his attendant angels, the process, in all its details, by which they take their seat in the soul, and then become developed, is not fully known; it is therefore said, "The seed springeth and groweth up, he knoweth not how." The analogous case of the natural earth, which now follows, illustrates enough of the subject for our edification.

"For the earth bringeth forth fruit of herself: first the blade, then the ear; after that, the full corn in the ear." This,

even in the lowest sense, is not strictly true; it is an *apparent* truth. By the influence of the heat of the sun, the moisture supplied by the atmosphere, and the agency of electricity and other forces, the earth furnishes the requisites for the growth of vegetation. But none of these act primarily; they are, at best, only second causes, or media, through which the great First Cause produces effects; they constitute what is called nature, through which the God of nature brings his plans into ultimates. To man, aided only by sensuous reasoning, it has the appearance of primary action; for, to his external senses, no higher power reveals itself. So it is in respect to the spiritual growth of the soul, or of religion in the soul, of man. The changes are perfectly analogous; natural vegetation affording a striking and apt illustration by the gradual nature of both processes. The seed, either of truth or goodness, which takes up its abiding place in the mind, is often a mere word, if that word be fitly spoken; and this, to all appearance, remains dormant for a time, like a grain of wheat in the earth. When first it begins to make its appearance in the character and moral bearing of the man, it is merely discernible by himself or his acquaintance; it is as unobtrusive as a spire of grass. But, if it meets in the soul with those qualities of reception which are to the man what rich soil is to the earth, in due process of time, or change of state, the scientifics of the natural principle, to which ears of corn correspond, will become so developed as to be prepared to admit and bring to maturity truths of a higher nature, — truths pertaining to the church, and spiritual things in general, which are signified by the full corn in the ear. As in different climates, and different kinds of soil, these developments progress with every degree of rapidity, so there is every difference in the moral and spiritual growth of different minds.

"But, when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come." To the husbandman, the production of fruit is the main and almost the sole end he has in view in the cultivation of the ground. So the regeneration of the soul is the end which the Lord and the angels have in view. The farmer delights to see the

tender blade spring up, the growing, green fields wave beneath the breeze, and grow yellow as the season advances; because all these changes promise him the ripe grain in due season. So angels, ministering spirits, and good men, delight in every good thought which the mind receives, and watch, with a pleasing and hopeful solicitude, every sentiment of the heart, as *these* are the tender plants whose fruit of righteousness they fondly anticipate. And as there is joy in heaven when one sinner repents, so there is proportionate joy over each successive stage in the process of repentance, as they all look to the contemplated end, which is fitness for everlasting happiness in those who are the subjects. When the fruit is brought forth, that is, when the process of regeneration is completed, then the work of judgment is performed by means of divine truth, which is the correspondence of sickle; and all that is really good and true is separated from mere earthly sensuous principles, and thereby fitted for eternal enjoyment; as wheat is separated from chaff and straw, and, being eaten and assimilated by man, becomes part of him, and thereby passes from a lower to a higher kingdom of nature. In the man who is being regenerated, the work of regeneration has to be continued during his life; for there will be evil mixed with the good as long as he is in this world, and it must be his constant aim to keep his thoughts and affections free from all impurity, that the fruit he bears in his daily walk may be abundant. In the text, "harvest" signifies the increase of the church in general and in particular. It is very evident that this increase depends upon the purity, spirituality, and active energy of those who profess to be its members. Unless the work of reformation is faithfully performed by them day by day, and any thing which hinders the spiritual purification removed, the truth and good which may be in them will be about as useless to mankind in general, and the church in particular, as if they had never grown up in the mind. It would be nearly as reasonable to expect men to eat the grain of the field with its chaff and straw, as to expect them to receive spiritually our nominally true doctrines and nominally good deeds, when they were evidently mixed up with falses of inherent error, and all the evils of a

life of selfish gratification; where, with some of the real principles of the true church, a thousand worldly motives, common sensualities, and errors of life, were combined.

In the most literal sense of this parable, or that which approaches most closely to things of the senses, there is much instruction contained. There are many ways in which good seed is sown in the natural world. Some is scattered by the wayside, without any apparent design on the part of him who scattered it; some is conveyed from one place to another by the birds of the air; and some is sown with care and systematic regularity. The natural causes — warmth, moisture, and nutrition — act upon them all, and they all may bear some fruit; but the productiveness differs much in degree. So it is spiritually. The same kind Providence is over every part of the creation, and no effort to promulgate the truth is lost; while even the unintentional words spoken by the wayside are often made use of to further the cause of true religion. It is ever encouraging to the lover of what is good and true, that God is on his side in the great and continual contest which he must sustain against error and sin. When, with parental solicitude, he sows the seeds of righteousness, he is still cheered with the consciousness that the sun of heaven will shine upon it with all the elements of light and heat; that the rain will descend upon it with all the invigorating influences of a heavenly blessing; and his hopes may rest, with full reliance on Divine protection, in the assurance of an ultimate harvest. When the seed is sown in the ground, at first there is, to the inexperienced observer, no evidence that it will ever spring up and grow. It is covered with the soil, and, for a time, lies lost to human sight. But, even in this discouraging season, the preparatory process is going on. The seed is swelling in the bosom of the earth, where it has been kindly received, and the germ of the future plant is already sprouting. So it often is in our efforts to promulgate any valuable truth. We seem at first to have done little in its cause. We have honestly sown its seeds, and we tried to do it with judgment and discretion; but the recipient manifests, for a time, no change. But we may generally rest assured that our good words have not been wholly

lost. The seed of moral or religious influence lies swelling and swelling in the breast, and struggling into manifest existence; and, unless drowned in the cold sensualities of a wicked heart, it will, in due time, gladden us with its verdure and thrifty growth.

In a wild and barren country, the united efforts of many men, and the successive labors of several generations, are often required, before the wilderness will become a fruitful field, and the desert blossom as the rose. The best of fruits cannot be raised at first, but those of an inferior kind; then those of a higher and still higher order, till at length the ground has the fertility of a garden, and the fields smile with the bloom and beauty of a paradise. So it is in the intellectual world. First the lowest departments of learning are entered; and, by the study of the curiosities which their cabinets present to the eye, a disposition for more thorough and extensive cultivation is excited, and the mind is gradually opened for the reception of higher branches of knowledge. And, in the religious plane, the case is not dissimilar. One religion, of a very external nature, a mere acknowledgment of the existence and rule of a higher power, is adopted, and the requirements of its doctrines partially complied with. The soul of the nation is made better by even this partial improvement. Then a system less sensual is introduced, and the mind is more elevated by its influence. The external conduct is regulated by its precepts, and ceremonies are performed which dimly shadow forth some important truth. This system is followed by a creed of high moral bearing, which teaches the duties of life in plain language, and enforces them by future hopes and fears. Lastly, a spiritual religion descends among men; not only teaching that there is an endless future, and that it is to be anticipated with joy by the good and dreaded by the evil, but also pointing out in what the happiness of the virtuous and the miseries of the sinful will consist. It gives, then, a real existence and tangible form to all those whose minds are elevated into such a plane that they can apprehend and appreciate spiritual things.

We are urged by strong natural motives to sow seed this

year, that there may be food for ourselves and our dependants the next. We are urged by the hope of abundance, and no less so by the fears of a scarcity. We sow and plant with confidence, for we know that the promise of a harvest is made by Him that promised us a seed-time. The promise is sure, and we rely on its fulfilment. So should it be in a spiritual point of view. The next generation looks to us for the ground-work of future prosperity. Except we diligently sow the seed, they cannot hope to reap the harvest. In man there is naturally implanted the desire to benefit his offspring; a desire which is co-extensive with the animal kingdom. Animated by this desire, a man labors hard, and denies himself the luxuries and many times the common comforts of life, that he may prepare his children for a respectable position in society, and that he may leave them the accumulated results of his earnings. It is more important that we, as the church of God, should be animated by ardent wishes to have posterity blessed through us, — that they should inherit, through us, a spiritual patrimony, greater far than we have received through those who have gone before us. We have had an inheritance in a cultivated land: let us transmit the inheritance in a still higher state of cultivation. Let us purify our own thoughts and affections, that we may be the better enabled to cast good seed into the ground. Then, whether we sleep by night or rise by day, in all those changes which in life await us, we may be comforted by the hope and reflection that the good we have done will live after us, — that the seed we have sown will spring and grow up, and bring forth fruit unto eternal life.

APPLICATION OF CERTAIN PRINCIPLES OF SWEDENBORG TO THE INTERPRETATION OF GOSPEL NARRATIVES.

No. 1.

PRELIMINARY EXTRACTS.

1. (*a*) "Follow me," Matt. iv. 19 (spoken in Galilee). (*b*) "Ye that *have* followed me in the *Regeneration*," Matt. xix. 28 (spoken in Perea). (*c*) "Ye are they who have *continued* with me in my *temptations*," Luke xxii. 28 (spoken in

Judea). "I have given you an *example*," John iii. 15. "Christ suffered for us, leaving us an example that we should *follow his steps*," 1 Peter ii. 21.

2. They alone who are *regenerated* undergo spiritual *temptations* (H. D. 187).

3. The Lord in the world, by combats and temptations, glorified his human, that is, made it divine; in like manner now, with every individual man, when he is in temptations, he fights for him in them, and overcomes the infernal spirits which infest him, and glorifies him after temptation; that is, renders him spiritual (T. C. R. 599).

4. The regeneration of man is an image of the *glorification* of the Lord; or, what is the same thing, in the process of the regeneration of man, as in an image, may be seen, although remotely, the process of the Lord's glorification (A. C. 3138).

5. The mere knowledge of *abstract* things is like something aerial, which flies away; but, if abstract things are applied to such things as are in the world, they are *like that which is seen by the eyes* in the earth, *and remains in the memory* (D. L. W. 189).

6. *Motion* denotes *change of state* (A. C. 3356).

7. Wheresoever departure, sojourning, and translation from place to place are mentioned in the word, nothing else is thereby suggested to the angels than such change of state as occurs amongst them (A. C. 1463). Changes of state have reference both to *thoughts* and affections.

8. To dwell, in a good sense, signifies to live, or life. . . . . To journey, in the internal sense, signifies the institutes and *order* of life (A. C. 1293).

9. In the spiritual world, all things which relate to the motion and rest of a man, signify those things which relate to the life of a man, because they thence proceed. *Walkings* and *journeyings* have relation to man's motion; and hence they signify progression of life, or *progression of thought* grounded in intention of the will. But standings and sittings have relation to man's rest; and hence they signify the *esse* of life, from which it exists, thus its being made to live (A. E. 687).

10. The reason why by *the land of Canaan* is signified *the church* is, because the church had been in that land from the most ancient time; first, the most ancient church, which was before the flood; next, the ancient church, which was after the flood; afterwards, the other church, which was called the Hebrew church; and, at length, the Jewish church; and that the Jewish church might be there instituted, Abram was commanded to betake himself thither out of Syria, and it was there promised that that land should be given to his posterity for an inheritance. . . . The reason why the church was continued there from the most ancient time was, because the man of the most ancient church, who was celestial, was such, that in all and singular things which were in the world and upon the earth, he saw a representative of the Lord's kingdom, the objects of the world and of the earth being to him the means of thinking about heavenly things; hence all the representatives and significatives which were afterwards known in the ancient church took their rise; for they were collected by those who are understood by Enoch, and were preserved for the use of their posterities. From this circumstance it came to pass, that the several places, and also the several mountains and rivers in the land of Canaan, where the most ancient people dwelt, were made representative, and also all the kingdoms round about; and inasmuch as the word could not be written otherwise than by representatives and significatives, even of places, therefore, for the sake of that end, the church was successively preserved in the land of Canaan (A. C. 5136). That land was also situated *in the very middle of our whole globe*; for on the front it looked towards Europe, on the left towards Africa, and on the back part and right side towards Asia (Coronis, 52).

11. All things which existed in the land of Canaan were representative. Those which were in the midst of the land, or which were inmost, represented the Lord's internal man, as Mount Zion and Jerusalem; Mount Zion representing things celestial, and Jerusalem things spiritual. Those which were at a distance thence, represented things *more remote* from internal; and those *at the extremities*, or which formed the boun-

daries, represented *the external man*. . . . . Hence it is that almost all the cities, yea, all the mountains, hills, valleys, rivers, and other things, in the land of Canaan, were representative (A. C. 1585).

12. By *land* is signified the church, because the land of Canaan is understood, wherein the church was; by *Zion* is signified the church as to the Word; by *Jerusalem* the church as to doctrine from the word; by the *cities* in that land, doctrinals; by *mountains, hills, valleys, rivers,* the formal things of that church; and by the *tracts of land* therein, the general things of the church, and these according to the representation of the tribe by which they were possessed. (Coronis, 55).

13. By the *land of Canaan* is signified the Lord's kingdom, consequently also the church, for the church is the Lord's kingdom in the earth; and this by reason that the Lord's *celestial* kingdom was represented by *Judah* or by the Jewish nation, and his *spiritual* kingdom by *Israel* or the Israelitish people; and inasmuch as it was so represented, therefore also, when mention is made in the word of that nation and people, nothing else is signified thereby in the internal sense (A. C. 3654).

14. *Samaria* is the *spiritual* church (A. C. 2702).

15. *Galilee* is the church among *the Gentiles* (A. C. 447).

16. *The plain about Jordan* [Perea] signifies *the external man as to his principles of goodness and truth,* . . . because Jordan was the boundary of the land of Canaan (as appears from Numb. xxxiv. 12; and that it was the boundary of the land of Judah towards the east, from Josh. xv. 5). . . . The passing of the children of Israel over Jordan when they entered the land of Canaan, and the dividing of the river at that time, represented also *the passage to the internal man through the external;* and likewise man's entrance into the kingdom of the Lord, with many other things besides (A. C. 1585).

17. There are degrees of two kinds, — degrees of altitude and degrees of latitude. The knowledge of degrees is as *a key to open the causes of things,* and to enter into them (D. L.

W. 184). All and each of the things which exist in the spiritual world, and those in the natural world, co-exist from discrete degrees, *and at the same time from continuous degrees;* or from degrees of altitude and from degrees of latitude. . . . Without a knowledge of these degrees, nothing can be known concerning the difference of the *three heavens,* . . . nor concerning the difference of the interior faculties of the mind of man, thus neither concerning their state as *to reformation and regeneration* (*Ib.* 185).

18. The series of these degrees, in successive order and in simultaneous order, is also treated of in the "Doctrine of the New Jerusalem concerning the Sacred Scripture," where it is shown, THAT THERE ARE SIMILAR DEGREES IN ALL AND EVERY THING OF THE WORD (*Ib.* 208).

19. This doctrine extends not only to natural things, but also to civil, moral, and spiritual things, and to all and each of them (*Ib.* 209).

20. All civil, moral, and *spiritual* things proceed by degrees, in like manner as natural things, not only by *continuous,* but also by discrete degrees (*Ib.* 211).

21. It is according to the maxims of the angels, that the least of affection and *the least of thought,* yea, that the least of an idea of *thought,* consists of *degrees of both kinds,* and that the least which *does not consist of them is nothing* (*Ib.* 223).

22. The greatest things in which there are *degrees of both kinds* are the universe in its complex; also the natural world, the spiritual world, every empire and kingdom, *every thing* civil, moral, and *spiritual,* each in its complex (*Ib.* 225).

23. That *any thing* may be perfect, it must be distinguished into *three* degrees; this is the case with heaven and with goods and truths therein; that there are three heavens is a known thing, consequently three degrees of goods and truths there; every heaven is also distinguished into three degrees, for its inmost must communicate immediately with what is superior, its external with what is inferior, and the middle thus, by means of the inmost and the external, with both, hence is its perfection: the case is similar with the interiors of man, which, in general, are distinguished into three degrees, viz.,

into what is celestial, what is spiritual, and what is natural; *in like manner each of these into its three degrees;* for man who is in the good of faith and love to the Lord, is a heaven in the least form corresponding to the greatest; so also it is in all things of nature; the natural principle of man is distinguished into three degrees; and, in general, all his interiors and exteriors. The ground and reason of this is because every where there must be end, cause, and effect; the end must be inmost, the cause the middle, and the effect the ultimate, that a thing may be perfect; hence it is that *three* in the word signify what is *complete from beginning to end* (A. C. 9825).

24. The number three signifies an *entire* period of the church and of things in the church, thus a great or a small period, consequently what is *complete and also continuous* even to the end (A. C. 4495).

25. It also denotes a *full* state. By this is meant an entire state from beginning to end; for every *state* has its beginning, its increments, and its maximum (A. C. 7715).

26. There are three degrees of love and wisdom, and thence three degrees of *life;* and the human mind, according to these degrees, is formed, as it were, into regions; and life, in the highest region, is in the highest degree, and in the second region in a lower degree, and in the last region in the lowest degree. These regions are successively opened in man (T. C. R. 42).

27. The human mind is distinguished into three regions; the lowest is called natural, the middle spiritual, and the highest celestial: man by *regeneration* is elevated from the lowest region which is natural, into the next higher, which is spiritual; and by this into the celestial (T. C. R. 603. See also C. L. 270, and Inf. 16 and 17).

28. The three heavens are distinguished from each other, according to the three degrees of love and wisdom; and man, according to regeneration, is in communion with angels from those three heavens; and because it is so, the human mind is distinguished into three regions or degrees, *according to the heavens.*

29. "And they that are with him are called, and chosen, and faithful," Rev. xvii. 14. *They that are with him* signifies all such as approach the Lord, for they are with him; by the *called*, *chosen*, and *faithful*, are signified those who are in the externals, internals, and inmost principles of the church, who, because they are in the Lord, go to heaven. For the Lord's church is distinguished, like heaven, into *three* degrees; in the ultimate degree are they who are in the externals; and in the second and third, the other two classes respectively (A. R. 714).

We propose to apply some of the principles contained in the above extracts to the interpretation of certain parts of the Gospel Narratives; with what results will appear in future numbers. N. F. C.

THE IMMACULATE CONCEPTION OF THE VIRGIN MARY.

The recent action of the Roman Catholic church in relation to this subject, has caused a very considerable excitement in that church, and very great surprise among Protestants. The latter effect is perhaps more easily explicable than the former. It was a strange thing to do; and it seems very strange that it should be done in this way and at this time. And, yet, to Protestants, it appears to be so meaningless that the excitement it has produced in the Roman Catholic church is as remarkable as any thing about it.

We think, however, that this fact is neither meaningless nor unimportant. Seen in the light of the New Church, it is one of great significance and instruction, and abundantly worthy of examination and remembrance. It is a sign of the times, — such a sign as if Belshazzar had risen from his throne, and with his own hands written the doom of destruction upon his palace walls; for it is the declaration of death of the Romish Church; not pronounced against it, but, through the Divine Providence, uttered by itself. Its earthly head has spoken

it, in the very seat of its power, surrounded by the assembled princes of the church, and with all possible pomp and ceremony.

The declaration took place at Rome, on the 8th of December, 1854. Cardinals and prelates have been summoned from all parts of the Roman church. Every thing was done which that church could do, to make the ceremony imposing; and great is its skill, after the practice of ages, in strengthening and illustrating itself by these devices. The next day an account was drawn up for general diffusion through the Roman church, from which we extract the following passages: —

"*The Festival of the Immaculate Conception of the Virgin Mary, in Rome, December* 8, 1854.

"A great event, which all coming ages will bless, was accomplished on the morning of the 8th December, in the church of Saint Peter. The Supreme Pontiff of the Catholic Church, Pius IX., declared finally and definitively that dogma of faith, relating to the Immaculate Conception of the most holy Mary, which has been for ages a pious and general belief, and which has been the ardent desire of the bishops and of the faithful entrusted to their charge. After the continual torrents of the day before, the morning dawned serene and clear, like a lovely day of spring. And Rome, which more anxiously than any other city, because a more devout worshipper of Mary, awaited the oracle of the Vatican, showed herself in great stir from daybreak, and began to exhibit the signs of exultation. Every class of citizens, joined with an extraordinary throng of strangers, gathered from every land, was seen innumerably streaming towards the Vatican, all eager to assist at the solemn ceremony, and to hear what they ought firmly to believe with regard to the Immaculate Conception of that great Mother of God whom the fathers of the church call a perpetual miracle, innocent, pure and undefiled, all gracious and glorious, and whom the pious believer invokes with the prayers of the same church, as full of grace, queen of men and angels, the almoner of all heavenly gifts, the hope and comfort of all amid the storms and agitations of life.

"At half past 8 o'clock, all the cardinals, the archbishops and bishops, robed in their pontifical dress, were gathered together with the various colleges of the prelates, in the Sistine Chapel. The assembly did not consist only of those bishops and clergy, — as in ordinary ceremonies, — whose actual residence is in Rome; but they were cardinals, archbishops, and bishops gathered from every part of the world; from the various provinces of Italy, from the Austrian provinces, from France, from Belgium, England, Spain,

and Portugal; they were archbishops and bishops of Holland, of Greece, Bavaria, Prussia, and other German States; and many had come across the ocean, from China, from America, and even from Oceania, — all sped hitherward to this centre of the Catholic unity, to hear the voice of the successor of St. Peter.

"And when the Supreme Pontiff, having entered into the chapel, put on his pontifical garments, the procession began to move by the royal stairs. During the procession were sung the litanies of the saints, ending as soon as the Supreme Pontiff had entered the church. After the prescribed prayers, the holy father proceeded to the worship of the most holy sacrament, and then — still in procession — went to the papal altar, and, from the throne, admitted to their allegiance the cardinals, the archbishops, the bishops, and the penitentiaries. All the archbishops present at the sacred rite, who were not actually assistants at the throne, were declared such by the express desire of the Supreme Pontiff, about whose seat the twelve senior archbishops ranged themselves during the sacred ceremony.

"The Gospel having been chanted in Latin and afterwards in Greek, his Most Reverend Eminence, the Sig. Cardinal Macchi, as Dean of the Sacred College, accompanied by the deans of the archbishops and of the bishops present at the ceremony, as well as those of the Archbishops of the Greek and of the Armenian ritual, presented himself at the foot of the throne, and addressed these words in Latin to the Supreme Pontiff: —

"'That which, for a long time, O most blessed father! the Catholic Church has desired, and with earnest devotion now beseeches, namely, that your supreme and infallible judgment should settle the immaculate conception of the most blessed Virgin Mary, mother of God, whereby to increase her praise, her glory and veneration; we, in the name of the Sacred College of the cardinals and of the bishops of the Catholic world, and of all the faithful, humbly and most fervently entreat, so that in this solemn celebration of the conception of the most blessed Virgin the general desire may be fulfilled.

"'Wherefore, in the august performance of the bloodless sacrifice (i. e. the mass) in this temple, sacred to the chief of the apostles, deign, O most blessed father! to lift the apostolic voice, and to pronounce the dogmatic decree of the immaculate conception of Mary, for which there shall be joy in heaven, and exultation upon earth.'

"To these words the Pontiff replied that he willingly accepted the prayer of the Sacred College, of the episcopacy, and of the faithful; and that, in order to comply therewith, it was necessary to invoke the aid of the Holy Ghost. Thereupon the 'Veni Creator' was chanted. And this hymn was sung extemporaneously, not only by the singers of the Pope's chapel, but by all the multitude there assembled in so vast numbers. Every one, animated by the most ardent faith and love towards her whom all nations call blessed,

invoked from God his light upon the Supreme Pontiff, about to pronounce, from the chair of St. Peter, a decree to which all faithful Catholics, however distant in place, or different in laws, language, or customs, should at once reverently bow the head.

"After the chanting of the hymn, His Holiness, amid a profound silence, read aloud the Decree, and with such emotion, that often for a moment he was obliged to suspend the reading, and every one who assisted in that high act was moved with the Sovereign Pontiff.

"In this Decree the Supreme Pontiff solemnly and definitively declared: —

"'*It is a dogma of faith, that the most blessed Virgin Mary, in the first instant of her conception, by the singular privilege and grace of God, in virtue of the merits of Jesus Christ, the Saviour of mankind, was preserved free from every spot or stain of original sin.*'"

To understand what is really accomplished by this decree, we must do what no Roman Catholic can do, view it as something more than the mere settlement of a disputed question. About seven hundred years ago, this doctrine of the immaculate conception began to be favoured by the authorities of the Roman church. For some centuries before, it had been known; but, about that time, it was quite well established in France; and then, or soon after, even more firmly rooted in Spain. But some of the best and wisest men of the Roman church have, in all ages, denied and assailed this doctrine. Gradually, however, it has triumphed over all opposition; and now, in the middle of the nineteenth century, a hundred years after the implantation of the New Church, it has been definitively asserted and established, with all the force and solemnity in the power of the church.

We know that the Roman church has become, and indeed for ages has been, idolatrous. It has always been a common remark, not merely among Protestants, but with many of its own teachers, that the rituals, formularies, and practices of the Roman church were mere adoptions — sometimes with little or no change — from the heathen churches which Christianity supplanted. Protestants have said that this was done because of their irresistible proneness to idolatry. Catholics have said that it was done most wisely, in order to obtain for

Christian truth access to the minds of men, who can only be approached through their senses, and in the ways to which they and their fathers have been accustomed; and that these ways or forms had been originally devised with admirable adaptation to human nature, and were now cleansed and sanctified and used by a new religion; just as, in some instances, the Christian church consecrated anew the old temples, and used them as places of worship. The friends and the enemies of the Papacy explain this fact of the adoption of heathen rites and ceremonies in these two opposite and irreconcilable ways; but both admit it.

At the head of this idolatry stood the Virgin Mary. For more than a thousand years, she has been to all Roman Catholics, what she is called in the document we have quoted from, "the hope and comfort of all amid the storms and agitations of life;" their refuge in time of trouble; the object of their faith and trust, their love and worship: she was their God. Of course, this could not take place in a Christian church at once, or without opposition and conflict. Hence the progress of this falsity was slow; at first silent and insidious; then bolder as it grew stronger, and the opposing truth faded away; and, at last, in these last days of the church, it has become triumphant, and Mary stands before the church, the crowned Queen of Heaven.

If this were all that we could say, it were enough to make good the assertion with which we began, that this decree is the declaration of death of the Romish church. For it is its most formal and authoritative declaration, that it has become wholly and confessedly idolatrous. And this is death. It is the consummation of that disease with which her whole heart has been sick for many ages; even from the days when the earliest simplicity of the gospel began to fade, and corruption began to come in, not as a flood, but as an undermining stream which was destined to grow through the ages, until its swelling waves should utterly cast down the walls of the city of God. And this, its final work, has been accomplished.

But we have something else to say of it. As the consummation of idolatry, it is much; but as the positive and distinct

denial of Christian truth, or, rather, of that doctrine which is the source, the heart, and the life of all Christian truth, it seems to us more, and far more. The Jews were as prone to idolatry as they could be; but we can imagine — what, however, never happened — their high priest gathering the Levites and all the princes of the tribes about him, and casting down the walls of the tabernacle, and breaking open the doors of the ark, and scattering to the four winds the law of God which rested there. We can imagine this: we cannot, however, imagine a more distinct, emphatic, and consummate renunciation of the God of their fathers than this act would have been. But precisely this act the Roman church has done in this decree: in essence and significance, we say it is this very act; and, in point of form, we say it is the only way in which the high priest of Rome could have done this act.

To understand that this is so, we must remember what, as disciples of the New Church, we have learned; and that is, wherein consists the essence and the life of the Christian doctrine. It is in the great truth, that our Father in Heaven assumed our humanity, that is, took from the Virgin Mary a body and an external humanity like that of a man in the world, full of infirmities and tendencies to evil; — that he took upon himself this nature, and made it wholly divine by resisting, overcoming, and casting out all this inherited evil; that, by his victories in temptations, this evil was, in fact, gradually cast out, and the opposite good received in its place, until that humanity became entirely good, or perfectly good, or divinely good; — and that he did this, in and to his assumed humanity, in the first place, that he might in this way overcome and reduce to order, subjection, and use, all the hells; and, secondly, that he might from and through this glorified humanity, as from a new basis, and with a new instrument, assist men in working out their regeneration. For they can do this work only by following him in his glorification; and whatever sin may assail, and whatever temptation may afflict, and whatever sorrow oppress any man in any age, He, from his divine human experience, may deal with them

as one who has been through the same path of conflict or of suffering.

When the whole tendency to inifirmity and sin, of the nature which our Lord received from Mary, is denied; when its whole inheritance of weakness, and propensity to evil, is denied, then is this whole work denied; and this by a denial which does not play on the surface, or oppose any especial doctrine or truth, but which directly and emphatically denies and kills the one central truth from which all the rest flow, and on which all the rest depend.

This is precisely what the Roman Catholic church has done in its decree, which declares that the Virgin Mary was conceived and born without sin, and could therefore impart no weakness or tendency to sin to one who derived his humanity from her.

When we assert that the Roman church has become wholly idolatrous, and as a Christian church is dead, we by no means imply or mean that it has in it no good and no truth, and no capability of improving and leading upward the millions who are still within its fold. Providence is too wise and too merciful for this. There is, on the contrary, in this church, as in the sects or bodies or persons among Protestants who also deny this doctrine, — there is, we hope and believe, in many instances, great good and genuine good. There are piety and truth, and moral excellence, and earnest endeavor after improvement. This we do not deny nor doubt. But they do not originate at all in a church by which the essential doctrines of Christianity are denied, and which has ceased to be a living church. The influences of the new heaven and the new church are pressing with increased power into the minds of all those who are in a state to be affected by them, wherever they are to be found. These influences, the Pope has no power to exclude, however he may proclaim the denial of that truth without which they could not have existed.

SELAH.

The word "selah" occurs in several Psalms, and in Habakkuk, third chapter; and not elsewhere. It has been explained as meaning *silence! pause!* — "a direction to the singer *to be silent, to pause a little*, while the instruments played an interlude or symphony." Others derive the word "from the verb 'salah,' *to lift up*, and understand by it *a raising of the voice*, namely, in response to the instruments." Others, otherwise. But the following fact, evident enough in the original, as soon as it is mentioned, seems to have escaped observation hitherto. It is this: The word "selah," in every one of the cases in which it is used, is necessary to complete the sentence. It is a word of the sentence, and is marked as such. To omit reading it, therefore, in the original, would be to read a sentence, and then to leave off the last word, and to leave the hearer expecting to hear another word. In Psalm lv. 19, it would be to omit a word in the midst of a sentence. And, in singing, to omit "selah" would be to draw near the end of a line, and to leave some notes at the end unsung, which would be very painful to the ear or to the feeling. This fact seems never to have been remarked; and yet it is too evident, in the original, to require any proof, except what every one gathers at once from a slight inspection. Indeed, "selah" is never separated by a period from the preceding word, as it is in English; but, on the contrary, it is always connected more closely with the preceding word, by marks which have an effect much like our hyphen, or rather by marks which are the opposite of a comma, not separating two words slightly, but connecting them slightly. And even a mark (-) almost like our hyphen (-) is several times written between "selah" and the word before it; thus, "How long will ye judge unjustly, and accept the persons of the wicked-selah," Psalm lxxxii. 2. This mark, altogether like our hyphen in form, and like it in use in compound (English) nouns, always connects the two words more closely. It does not, however, connect the two parts of a word, as in

English; for a word was never divided in Hebrew. And, indeed, the *s* in "selah" is several times doubled; indicating that "selah" is to be pronounced immediately, or as a part even of the preceding word, as, Psalm lxxxviii. 7, "Thy wrath lieth hard upon me, and with all thy waves thou hast afflicted me-s-selah." So verse 10: "Wilt thou show a wonder to the dead? Shall the Rephaim arise? shall they thank thee-s-selah?" And ix. 20, "Put them in fear, Jehovah: let the nations know that they are a man-s-selah." Also elsewhere. The pointing of "selah" indicates that those who inserted the points read the Psalms as here described. If it should be said that the pointing of the whole Hebrew word is not ancient, but comparatively modern, it may be briefly answered, that, whether ancient or not, it is yet just such pointing as the sense everywhere requires; especially it is such a pointing as the spirit of the word suggests, and the more fully the pointing is understood, the more fully the internal sense appears. This shows that all the dots and marks have spirit and life in them. And this could be shown.

What, then, does "selah" mean? It always occurs where some great thing is spoken of as done, and a spirit of rejoicing is manifested; or where deep grief is felt; or, in general, where something unusual or affecting turns the mind towards the Lord; as, "Thou calledst in trouble, and I delivered thee: I answered thee in the secret place of thunder: I proved thee at the waters of Meribah'selah," Psalm lxxxi. 7; the mark (') denoting the Hebrew connective mark. "Jehovah shall count, when he writeth up the people, that this man was born there'selah," lxxxvii. 6. "The days of his youth hast thou shortened; thou hast covered him with shame'selah," lxxxix. 45. Grief is here felt. Thus "selah" is a short glorification, or word of grief, sung with the voice, and accompanied with instrumental music, and means, *arise!* or *let arise!* namely, music and the voice. In Psalm ix. 16, is read "higgaion'selah." Higgaion is read, in Psalm xcii. 3, with instruments of music: "Upon an instrument of ten strings, and upon a lyre: upon a higgaion with a harp;" which indicates that higgaion is a musical and string instrument, and not the sound of an instrument, as usually supposed. Hence Psalm ix. 16, last quoted,

would read, "Jehovah is known by the judgment which he executeth; the wicked is snared in the work of his own hand: let the stringed-higgaion arise." "Higgaion'selah," or "let the higgaion arise," forms the whole of the last half — thesis or cadence — of the verse. To omit the two words, therefore, would be to omit half a sentence; or to elevate the voice in singing, and, when about to close, to stop, leaving the minds and thoughts of all in expectation. The Psalmist sings and plays, "Jehovah is known," &c., and closes with singing and playing, "Let the higgaion arise," or "higgaion'selah;" singing and playing "selah," as, at our day, is sung and played "amen."

From which it appears that "selah" is to be retained (untranslated, like "amen") in every copy of the word; and is also to be read and sung, since it is a part of the word, and indeed a full word, involving all that goes before. And also, that it is never to be separated, as in English, by a period, from the preceding word, but is to be written in immediate connection with it; not separated by any point, unless by a comma. Also, of consequence, it should begin with a small letter, and not with a capital as now. It is accented in Hebrew, as in English, on the first syllable; just as "amen," both in Hebrew, Greek, and English, is accented on the last syllable. The supposition, therefore, that the word is a "musical term, directing the singer to pause," cannot be correct; for then it would not be sung. T. O. P.

"THE VALIDITY OF THE BAPTISM OF THE CONSUMMATED CHURCH VIEWED IN ITS RELATION TO THE NEW CHURCH." BY THOMAS WILKS.

A BRIEF notice of this pamphlet, in a recent number of the Magazine, has commended it to the attention of the readers of that periodical.

It is placed at the head of this article, not because it is the intention of the writer particularly to review its many important and forcible statements of truth on the subject to which it

relates; but in order to present, in connection therewith, another view of the subject, which seems to be of not a little importance.

There are two points which may be regarded as of much practical interest. One is, whether baptism into the distinctive, specific New Church is necessary. The other is, whether baptism, as administered among Christians not of the specific New Church, has any validity; or, what is the same, whether, by means of it, any of the proper uses of baptism are effected.

That baptism into the New Church is necessary — from the views presented by Mr. Wilks — seems unquestionable. It seems certain also, from proofs which he has adduced, that the uses of baptism as administered among Christians, not of the New Church, are very imperfectly accomplished. It appeared to us, that some of Mr. W.'s remarks implied, if they did not affirm, that *none* of the uses of baptism are effected, except when it is administered in the New Church. But he admits that the first use is, in a measure, accomplished; that is, that baptism is a means of conjoining Christians with their like in the spiritual world.

That we have so much reason to think that the uses of baptism among Christians not of the New Church, are, in so small a degree, effected, is greatly to be regretted; but it is manifest that they are, in some measure, effected; and what we learn from the doctrines inclines us to the opinion that they will continue to be effected, and in an increasing degree.

It seems clear that baptism among Christians here inserts the person baptized among Christians of a corresponding character in the spiritual world. We may most confidently infer this from what Swedenborg says in regard to the necessity of its being known in the spiritual world to what religious assembly one belongs. He affirms most strongly that the maintenance of order in the universe requires this. And he says that baptism is a sign that the man baptized is of Christians.

Now, what is the condition of Christians not specifically of the New Church in the spiritual world? Perverted Christianity, such as it was before the last judgment, has ceased to

be predominant in the world of spirits. Before that event, it did prevail, at least so as to bring the minds of men into bondage to its evils and falsities. The immense combinations by which this was effected are entirely broken up, as we learn from the explanation of the spiritual sense of the Apocalypse. There is a new heaven in orderly communication with men. In this heaven the angels are distinguished according to their religion (A. R. n. 631). In the centre of this heaven are they, who, as to the understanding, the will, and the life, are specifically of the New Church. Around these are Christians, who, as to their faith and life, approach most nearly to the specific New Church. All who are in this heaven acknowledge the Lord to be the God of heaven and earth (Preface to A. R.).

The world of spirits is between heaven and men. Those Christians in the world of spirits who are preparing to become angels, from having worshipped one God on the earth, and repented of their sins, occupy a central position, and are in a state of freedom. They are not oppressed and held in spiritual bondage and suffering by the predominance of such as are in self-love, and in the persuasion of what is false. It may be true that even many professed Christians of this character go into the other life, and consequently that there are such in the world of spirits; but their influence and capacity of misleading are there greatly circumscribed. The evils, and the false doctrines which have caused the consummation of the first Christian church, are not predominant in the world of spirits in such a degree as to exert a persuasive and irresistible influence. Such as are in the love of those evils and falsities can entertain them. But they who entertain them cannot force them upon others. In a word, there is freedom there. If a spirit is in good, and if in consequence, though he has not been instructed in the world, he is in a state to acknowledge the divinity of the Lord's humanity, and thus to worship the Lord as God, he is free to come into the true faith and life.

It is assumed as unquestioned, that the rite of baptism among Christians not specifically of the New Church, brings the person baptized into connection with those of a corresponding religion in the world of spirits and in the heavens.

In consequence of this connection and communication, a similar state of spiritual freedom will exist among men, to that which exists among spirits.

But mere outward introduction into the church, and insertion among Christians in the spiritual world, though one use of baptism, and an important one, is not its great use. A far more real and important use of baptism is to lead the person baptized to know and acknowledge the Lord Jesus Christ, the Redeemer and Saviour, and to follow him. We are baptized into his name; and into that we come only by knowing, acknowledging, and following him.

The church co-operates with Christian angels and spirits in effecting this second use of baptism, according as it teaches and leads its members to receive true ideas respecting the Lord as our Redeemer and Saviour,—the ideas that his humanity is divine, and that he is to be approached and worshipped as the God of heaven and earth.

It is in regard to this second use of baptism that the Christian church has been deficient, and is at this day; and it is because of its deficiency as to this use that its baptism became, if not absolutely, comparatively worthless.

Now, however, a New Church is formed; and the genuine truth in regard to the Lord, and on all other important subjects, is revealed to this church. The nature and uses of baptism are made known; and there is an endeavor in the New Church to give its co-operation in the performance of these uses.

Though the New Church is circumscribed as to numbers within comparatively narrow limits, its influence extends everywhere; and the truth respecting the Lord, and other important matters of doctrine and life, which comes to the New Church in some degree of clearness and light, comes to well-disposed Christians who are not of the New Church, in comparative obscurity and shade. But it *comes* to them; and while those who are of the New Church are endeavoring to lead such as are baptized into it, to know, acknowledge, and follow the Lord Jesus Christ, as, by the opening of the Scriptures, he is in clearness revealed to them; other Christians will be making

more efforts to lead baptized persons among them to know, acknowledge, and follow the Lord; as, in some obscurity, but less than heretofore, he is revealed to them.

Therefore we have just the same reason to expect that the performance of the greater uses of baptism will be gradually restored among Christians not specifically of the New Church, as we have to expect that the great essential element of the Church, the acknowledgment of the Divinity of the Lord's humanity, will be restored among them. But this will not be by the recovery and reform of the Old Church; but by the growth, development, and final establishment of the New Church.

In regard to the restoration of the great essentials of life among Christians, we ought not indeed to be very sanguine; for we are taught that the angels declared, when speaking of the state of the church hereafter upon the earth, "that they had but slender hopes of the men of the Christian church; but greater hopes of a nation far distant from the Christian world,—which nation is such that they can receive spiritual light, and become celestial spiritual men" (L. G. n. 74). Still we cannot doubt that there is capacity of good among Christians; and we ought not to doubt that all the capacity which they have will be filled. That there is capacity of good among Christians, we see in the fact that, at least, some of their number receive, in faith and life, the specific doctrine of the New Church; and from this, it is reasonable to infer that many who cannot receive the doctrine of genuine truth may be in a state to discard much that is false and of evil tendency in the doctrine which has prevailed, and to receive directly and indirectly from the New Church much that is true and of good tendency. J. P.

A FEW REMARKS ON WORSHIP.

Now that a revised Book of Worship has been published under the sanction of the Convention, perhaps a few suggestions on the general subject of worship may not be thought amiss, even though they should not be altogether new to the reader.

It is to be hoped that the true nature, as well as the true object, of worship may be better appreciated in the New Church than it has been in the Old. In the view of the latter (of the Puritan portion of it at least), the preaching has been looked upon as the all-important part of the sabbath services (or perhaps rather *felt* to be so), and the prayers and the singing as rather subordinate to it. In the New Church, where the services of worship are, to a great extent, and in the use of some societies, wholly drawn from the language of the Divine Word, the use of direct acts of social public worship, for the sake of worship, that is, for the sake of conjunction with the Lord, and thence consociation with each other as brethren, and with the angels, in such acts, is seen in a degree approaching far nearer to its true measure of importance. And the farther we advance, as a church, in the path of regeneration, the more highly we shall appreciate (it is believed) the value of such acts of worship; and also the reverent use of the language of the inspired word, as the means of worshipping in spirit and in truth. And we shall become more and more ready to join with deep-felt heartiness in the language of the Psalmist: "How sweet are thy words to my taste! yea, sweeter than honey to my mouth."

The subject of responsive worship is likely to command a considerable degree of attention in the New Church. In the Congregational form of worship, which chiefly prevails in New England, in the Old Church, the tendency is that of departure from every thing like response on the part of the people, who therefore assume the position of an audience of listeners or of spectators, during the direct acts of worship performed by the minister, as well as during the delivery of

his discourse. Hence the prejudices which many doubtless have against the assumption of any active part by the congregation in public worship. It is regarded as sufficient that they listen to the service with attention and reverence, and that the affections inwardly and silently respond to the language of devotion. But it may be inquired if this internal response be deemed not only important but essential to a real participation in the worship (as certainly it must be); whether the devotional state, thereby produced, would not be strengthened and confirmed by the adoption of some ultimate corresponding acts. Does not the feebleness of our inward religious states, in the present condition of the church, require this and every other aid which can be afforded? Would it not fix the attention of the wandering mind more steadily on the objects for which we assemble ourselves before the Lord, and assume the posture of worshippers? Should we not feel more sensibly that it was our own act of worship, and not that of the minister to whom we are merely listening, were we to take up the word of response to the solemn declarations of heavenly promise, blessing, and consolation; were we but to seal with our "amen," the prayer in which we are supposed mentally to join?

It is a well-known principle of human action, that we acquire an interest in any matter by exercising ourselves about it, or in any kind of useful work by engaging in it. Can it, then, fail of exciting in us a more living interest in the exercises of public worship, to take an active part in them, — provided merely that the form itself be appropriate, and that we join in it not merely for form's sake, but for the sake of receiving the benefit of so doing?

It can hardly fail of being seen, when the subject is regarded at all interiorly, that the matter of forms, though indeed of little importance compared with more vital interests, has yet its degree of consequence. Every internal has an external proper to it. Forms and ceremonies, as mere externals, are void of spirit, and lifeless. Internal things, on the contrary, without their appropriate externals, are unfixed and transitory. It is the duty of the New Church to see that the internal be

provided with the external belonging to it, that it may thus be born into the external world, that it may become a part of our life, and that it may continue to live for ever in us. As with other internals, so with the internal of worship: it also needs to be provided with the proper external forms through which it can come into active life in the world, and affect with states of sanctity and devotion, not only internal men, but also external men who depend upon influences from without for their devotional as well as other impressions; and who, without the forms of external worship, would therefore be deprived of the means of receiving the good of worship in any manner.

The order of life is that of influx from the internal to the external. Internal prayer seeks utterance in the language of prayer, and bends the body to a posture of humility. Joy of spirit delights to attune the voice to songs of praise and thankfulness. And so of other inward emotions. In bringing these devotional states into outward exercise, in social or public worship, it is of course necessary that some form, or mode of procedure, should be previously established, in order that all may act in concert and without disturbance, and that the mind may be enabled to prepare itself to receive what is about to be delivered. D. H. H.

SAMUEL AND THE WOMAN OF ENDOR.

In the "Intellectual Repository" of London, in the number for April, is an article on the World of Spirits, or the Intermediate State between Heaven and Hell. The following passage is extracted from that article: —

"This intermediate state is called in the Hebrew Scriptures, *Sheol*. Although this term is sometimes translated in the common version by *grave* and sometimes by *hell*, yet it means the common receptacle of souls, whether good or bad, immediately after their departure out of this world. It was here where the spirit of Samuel was seen by Saul and the woman of Endor (1 Sam. xxviii. 11—20). For it is evident that Samuel's spirit had not yet ascended

into heaven, nor had it descended into hell; it was consequently in an *intermediate state*, between both."

Reference to Swedenborg's Adversaria will show the necessity of correcting this particular statement. The general tenor of the article, however, does not conflict with what Swedenborg teaches.

In the Adversaria on 1 Sam. xxviii., n. 5019, and in the numbers immediately following, Swedenborg says that Samuel was never raised from the dead by the pythoness, but that this was only a fallacy; another was raised who represented Samuel. He further remarks, that, when evil spirits are permitted to do so, they can represent any person who has been seen and known by the person before whom the representation takes place; and that they can do this so skilfully and craftily, that not even a peculiarity of tone, or any thing natural to him, is wanting. Swedenborg also says, that it is obvious that it was not Samuel who was raised, because the one who was engaged in the work was a pythoness; and also because "gods ascended," as is said in ver. 13; and because Saul asked whether it was Samuel, ver. 14. He then says: "These things render it so manifest to me that it was not Samuel, but that it was some evil spirit who represented him, that nothing can be more plain."

As some persons may find it interesting to read for themselves what Swedenborg has written on this subject, the original Latin is here appended: —

"I. Samuelis, Cap. xxviii.

"5019. Hic mirabilia occurrunt, quod nempe mulier pythonis seu Apollinis incitavit Samuelem;

"5020. verum observandum est, quod Samuel nusquam exsuscitatus est a mortuis per pythonem; sed quod hoc solum fallacia fuit, alius erat

"5021. excitatus, qui repræsentavit Samuelem; nam dum id permittitur spiritibus malis, seu duci eorum, tunc ii tam dextre queunt repræsentare personam, quamcunque velint, modo persona ista homini visa notaque est, imo tam solerter, ut ne vocis jota, aut quicquid ei naturale fuit, desit: quod bis aut ter quoque expertum me fecerunt quidam spiritus, qui, quosdam mihi in vita eorum notos, coram me stiterunt, cum quibus diu locutus sum, qui tales erant,

quales in sua vita, sed usque toties dubitavi an iidem forent, quod etiam dixi spiritibus; . . . .

"5022. Quod non fuerit Samuel, satis clarum est, quia mulier pythonis id faciebat; tum quia legitur vers. 13, quod dii ascenderent, et vers. 14, quod interrogavit, num is esset Samuel;

"5023. hæc mihi tam manifesta sunt, quod non fuit Samuel, sed a quodam malo spiritu repræsentatus, ut nihil manifestius.

. . . . . .

"5030. Vers. 19: ubi legitur, quod cras tu, filiique tui erunt cum eo; significat nunc, non cum Samuele, sed cum *pythone*.

S. H. W.

Baltimore.

INTERNAL INFLUENCE.

Every one exerts an influence of some kind over others. But there are many kinds of influence: one kind is exerted by one class of persons, and another kind by another class; each being unlike the other in the same degree as the men of the one class are unlike the men of the other class.

The most important difference between different kinds of influence may be described as the difference between the external and the internal. There is a kind of influence, which may be called external influence; and there is another kind, which may be called internal influence. The influence of some men over other men is external, even though its general tendency may be good; and the influence of some other men, wherever such are to be found, is comparatively internal, even though, in its outward form, it may not differ noticeably from the external.

The desire of exerting influence over others is good or evil, according to the end which we have in view. If the end is, that we may cause others to be subservient to ourselves, according to the dictates of our own self-love, then it is evil. But if the end is, that we may become serviceable to others, so that our influence over them may be a medium of good to them, then it is good. Influence over others is good, if the end is good, even though it may be external in its form and

quality. But internal influence is better than external, and is therefore more to be desired by all those who understand its nature and its use.

The difference between external influence and internal may be illustrated by a case which actually occurs in the experience and life of the New Church. The doctrines of the New Church are transformed, one after another, in the gradual progress of regeneration, so that, instead of being any longer truths, they are turned into good. For example, the doctrine that all life is derivative, that it is from the Lord originally, that in heaven it is a communion in the human form, and that men are saved by the practical acknowledgment of this truth, —by receiving life from the Lord, and by coming, at the same time, into the communion of life with angels and men,—this doctrine is at first seen as a *truth;* but as soon as we begin to love the *good* of this truth, and to feel warmed with delight by thinking of it in our practical relations to our neighbors, to our brethren in the church, and to the Lord, then with us the doctrine begins to be transformed into *good.* This transformation is from the external to the internal. So far as it is completed, we come by it into an internal state of mind, and are led to exert an internal influence over those around us. In this way, our influence becomes internal in comparison with what it was before, although it is still external in comparison with what it may yet become, even in this world; and although it will always be external in this world, in comparison with what it will become in heaven.

We may trace the effect of this change from an external to an internal reception of this particular doctrine, in the words and actions of those in whom it takes place. Whatever they do or say, there will be in it a regard to the good which they are themselves enjoying, and a desire and effort to confer the same good on others. Even the phraseology which they are led to employ, especially in the explanation of the doctrines of the church, will be so framed, if possible, as to express the internal things of their own state of life, while at the same time it is carefully accommodated to the external state of such as may not yet have come into the internal.

There is a style of speaking and writing, which belongs properly to the New Church, and which may be called an *internal style.* It differs from an external style, not in any merely external peculiarity whatever, but in the kind of influence which it aims to exert over the reader. It may be externally just what the education or the genius of the writer or speaker will make it, — it may be externally almost any thing, so far as a merely external critic would ever discover; but it keeps itself *open,* in all its forms, for the flowing in of what is internal to the mind capable of receiving it. By this is not meant, that a true internal style is fully attained in the New Church by any; but that *something* of it is attained, and that a truly internal man will be led to use it as well as he can, from the very fact that he is continually endeavoring to exert an internal influence, and not an external, over those around him.

An internal man will speak, for example, of life as coming *from the Lord,* as *descending through heaven,* as *flowing in continually,* &c.; all which modes of expression are entirely unmeaning to some men. Now, why does he not avoid such phrases, and use only such as an external man will comprehend? The reason is, because the *external* man believes that life is his *own,* independently of any present connection with God or angels or men; and because the *internal* man desires to *correct this error.* And the effort to exert an internal influence will be universal; that is, it will not be one thing by itself among many other things; but it will infuse itself into every thing that is capable of receiving it, if it can. It will select words, and shape phrases, with reference to the transmission of itself, — of its own peculiar and superior good. If it speaks of life *from the Lord,* and that is not understood, it may perhaps vary the expression, and amplify and illustrate the idea; but all will be to the end of *imparting* the idea, either in one form or else in another, and never any thing to the end of *substituting* some other in its place. Thus the adaptation or accommodation of internal truth will vary indefinitely, in the various efforts of various individuals to extend its influence; but in all its forms it will agree with

itself in one thing,—namely, in the retaining of the substance, or the essential truth, and good in every form, and in avoiding whatever might seem complete and sufficient without this substance. If words are intended to convey any thing of internal life, they will be selected and arranged with the desire, that, when they are heard or read, they may not be considered as understood *sufficiently* till the internal life is received. And the same rule will apply to actions, so far as they have regard to the influencing of others.

Now, the facts of this kind, occurring in the life and words of a man more internal than others around him, are themselves influential. External men are puzzled by these facts; they do not know how to understand them. But there is an influence with them, which is secretly at work under the Lord's direction; and, as soon as the external man begins to be internal, he finds the key to all the mystery; he is led to wonder at his former stupidity; he discovers that, if he had been as a *little child*, he would have understood before, and that what he called mystical and unintelligible was, in fact, the simplest and easiest understood of all things.

A man whose influence is merely external may *appear* to have a greater power to do good than the man whose influence is internal. The effect produced on others by his influence is *visible;* and, comparatively speaking, it is *all* visible. What it is, and how much it is, is obvious and manifest on the very surface. But the man whose influence is internal, has, in *reality*, a much greater power to do good than the other. He is the medium of higher and better influences than the external man can possibly either receive himself (while he remains external), or transmit to others; he lives in the world, but above it, at the same time; he meets his fellow-men, not loftily and forbiddingly, but meekly and invitingly; he enters into their thoughts and feelings earnestly and joyfully; he becomes, in a good sense, "all things to all men;" but all the time it is *he* that adapts and accommodates himself to others, from the sincere love of others by which he is moved to do so, and not *they* that bring him down to *them;* he comes to them without losing or leaving behind the

character which belonged to him before he came; he is in the world to make it better, and not to be himself made worse. The influence of an external man co-operates with the actual present external state and condition only of those on whom he acts; the effect it produces is not in reality much of an effect at all, because it is only the rousing up in men of what was already in them. This may be seen plainly exhibited in the operation of all enthusiastic and fanatical influences, on every subject, almost, that ever comes before the public mind, as well as in our own private experience. But the influence of an *internal* man co-operates with all those influences which tend to actual regeneration, and which, therefore, instead of rousing up the *old* man of human nature, are all the time bringing to life, and leading forth, and guiding aright, the *new* man. These influences are divine and heavenly; and to receive and transmit them is to be the medium of the only true and good influence in the world.

Internal influence is such, also, that it gives *freedom* to those who are moved by it; for it cannot be received at all except *in* freedom: but external influence, on the contrary, takes away freedom; for its only way of acting is to drive or bind, or in some way to compel.

Internal influence is also *innocent.* If it cannot do good, it will, at least, do no harm; indeed, its first care is that it may not do harm. It is like the influence of a little child. Its ideas are such as a little child loves to receive and think about; and it leads gently from earth to heaven. J. P. P.

"THE GOLDEN REED; OR THE TRUE MEASURE OF A TRUE CHURCH." By B. F. Barrett.—New York, Appleton & Co., 1855. pp. 311.

The chief object of this work seems to be to set forth, illustrate, and maintain the catholic or universal character of the New Church. From what we heard of it previously to its appearance, we were led to expect that it was to contain something new. But the doctrine, the presentation and maintenance of

which occupies the greatest part of its contents, has been held, preached, and acted upon in the eastern portions of the New Church in this country, and we hope elsewhere also, for many years. It was first distinctly put forth in a published form, in a report on Baptism, rendered to the Massachusetts Association by its Committee of Ministers, in 1847; which report was regarded as of so much importance by that Association, that it presented it as a part of its Annual Report to the Convention, and it was printed in the Journal of the latter body for that year. That report goes much more fully into the doctrine, as to its origin and causes, though with less copiousness of reference, than the work whose title heads this article.

The main doctrine put forth in this volume, that of the catholic or universal character of the New Church, we regard as of the greatest practical importance. It needs to be thoroughly understood by every member of that church, in order that he may know how to think, feel, and act in relation to all around him, and may the better understand and appreciate the duties and responsibilities of his situation. But this doctrine, as put forth in this work, contains some erroneous features, which, we think, seriously endanger its utility to all concerned. Swedenborg nowhere writes directly on the subject, except in detached passages. The labor, therefore, of gathering it together, in all its bearings, from his works, we are aware, is very great, and requires much time; and it ought not to be matter of surprise that mistakes should be made in the effort.

I. In the first place, Mr. Barrett seems to have fallen into an error in regard to the nature and character of the new heaven, which was formed at the last judgment, in 1757.

Swedenborg says (Last Judgment, 46), that there have been three such judgments upon those who have passed from this earth into the spiritual world since the earliest times. All that live on the earth, in any and every part of it, from the commencement of a dispensation to its consummation, provided they live in genuine charity, belong to the church of that dispensation, and are formed into a new heaven when the judgment is executed at its close. When the most ancient church came to its end, at the period represented by the flood, a judg-

ment was executed, and a heaven was fully formed and organized, which is the celestial heaven, or the heaven of that church. A great body of those who lived from that period down to the time of the Lord dwelt together in one vast congregation in the world of spirits; and upon them the Lord executed a judgment when he was in the flesh, and formed the spiritual heaven, which was the heaven of the ancient church. A great body of those who lived on the earth from the coming of the Lord down to 1757, were in like manner gathered together in one vast congregation in the world of spirits; and a judgment was executed upon them at that time, and a new heaven was formed, which was evidently the heaven of the Christian church, or the Christian heaven. This heaven consisted of all who had lived in genuine charity, on the face of the whole earth, from the time of the Lord to 1757. L. J. 46.; H. D. *2, 3,* 4.

Because this heaven is called the new heaven, and because the New Church came down from it, Mr. Barrett seems to have regarded it as the New Church heaven, or the heaven of the New Church. But this is clearly a mistake. A church, certainly at its beginning, cannot come down from its own heaven; for its own heaven is not yet formed. The Christian church came down from the ancient or spiritual heaven, and the ancient church came down from the celestial or most ancient; that is, the influence from the Lord, which established and upheld those churches, came down from him through those heavens respectively, because there was then no other medium, though a different medium may have been prepared subsequently. Besides, if the new heaven, which was formed at the last judgment, in 1757, is not the Christian heaven, then there is no Christian heaven, — no heaven of the Christian church. Swedenborg, after enumerating the classes from which it was formed, says, "Hence it may be concluded *how great* that heaven is."

The reason why so great a congregation from the ancient and Christian churches remained in the world of spirits until the consummation of those churches respectively, and the reason why a heaven could not be formed from them until their

last judgment, was because the revelations that were made to them were limited and partial. But to the New Church the spiritual sense of the word is fully revealed, and the mysteries of heaven are fully opened. The commencement of its heaven will not be delayed to a general judgment; for no one now remains in the world of spirits any longer than is necessary for his exploration and preparation for departure, — not over thirty years. The heaven of the New Church, therefore, is already begun; and the New Church on earth has already begun to descend from it. This is manifest from the following extract from the Apocalypse Explained: "The New Church on earth increases according to its increase in the world of spirits; for spirits from thence are with men, and they are from those who were in the faith of their church whilst they lived on earth: and no others of them receive the doctrine but those who were in the *spiritual affection* of truth; these only are conjoined to *the heaven where that doctrine is*, and conjoin heaven to man: the number of these in the spiritual world now increases daily. Wherefore, according to their increase, the church which is called the New Jerusalem increases on earth," 732. (See also A. R. 547, 878; T. C. R. 784, 619; and Swedenborg's first letter to Dr. Beyer in Hobart's Life of S.) The heaven spoken of here is as yet a *small heaven*, and is evidently distinct from the new heaven of Rev. xxi.

Swedenborg says, in relation to the New Church, that it is to be a celestial church. Its heaven will, therefore, be a celestial heaven. Or, taking together what he says in regard to it in various places, it is evident that it will be celestial, spiritual, and natural, embracing all the degrees. But the new heaven, or the Christian heaven, is below the ancient heavens, and is therefore a spiritual-natural heaven, H. D. 4.

These views most materially qualify the reasoning in Mr. Barrett's last chapter, and the general aspect of the whole book; but we have not now time to apply them to particulars.

II. Another important mistake in this book is an erroneous statement of what constitutes the "church in a specific sense" at the present day. Swedenborg often uses the term *church* to embrace all those who live the life of genuine charity, and who

are consequently spiritually of the church, wherever on the earth they may be. He also frequently uses the word *church* in a limited sense, to denote those who live where "the Word is, where the Lord is known, and where there is doctrine derived from the Word." He frequently speaks himself of these distinctions in regard to the church. Mr. Barrett notices them in his book, pp. 220, 221; and his whole argument in chapter xvi. turns upon this distinction. It may assist in understanding this subject rightly, to observe that, when Swedenborg uses the word church in a universal sense, he means all those who are spiritually and truly of the church, wherever they may be; but when he uses it in a specific sense, he includes those only who receive the doctrines of that church. This is manifest from an examination of the passages in which he speaks of them.

After about ten pages of argument and extracts in chapter xvi. on this subject, Mr. Barrett says, "All, therefore, in Christian lands, who learn truths from the Word and apply them to the life, and thus live in the good of charity and faith, constitute the Lord's church specifically." This would seem to be a legitimate conclusion from the passages there quoted by Mr. Barrett. But the error is that he did not look far enough. He quotes number 242 of the Heavenly Doctrines, which contains the same requisites for constituting the church as are contained in his other extracts, viz., "Where the Lord is acknowledged, and where the Word is;" though some of them say, "where the Lord is known." But the very next paragraph in the Heavenly Doctrines (243) adds another requisite. It says, "In order that there may be a church, there must be *doctrine from the Word*, since without doctrine the Word is not understood." This, together with what is so abundantly said everywhere in Swedenborg's writings concerning the consummation of the first Christian church, concerning its having come to its end, concerning its doctrines as altogether false, and concerning the Lord's "departing from it to a new church," (T. C. R. 761,) is sufficient to show that the "church in the specific sense," at the present day, is the New Church, or the New Jerusalem, which alone is in posses-

sion of true "doctrine from the Word," because its doctrines alone were directly revealed by the Lord. This view might be supported by a volume of extracts from Swedenborg, if we had time to look them out.

These remarks show the whole doctrine contained in Mr. Barrett's sixteenth chapter to be erroneous; and they show all the deductions based on this chapter in chapter xx. to be equally erroneous.

Chapter xv. of this book, on the universal church, is, so far as we can see, very well. It is the plain teaching of the doctrines of the New Church, that all who live between the commencement of a church and its close, provided they "live the life of charity and faith," or "live in love to the neighbor according to the precepts of their religion," are of that church in its universal sense, and will come into its heaven when they pass into the spiritual world. There can be no doubt but that all persons of this character, since the last judgment, wherever they may be, will be able, either in this world or the other, to receive something of the doctrines of the New Church, more or less interiorly, more or less externally.

III. This book sets forth charity, love, and goodness, as the essence of the church, in a manner which, we fear, is liable to the danger of misconception, even among those who have considerable knowledge of the doctrines. We think the bare reading of the table of contents would strike almost any person with the idea that *charity or good alone* was all that was necessary to constitute a person as being of the church — all that was necessary to his salvation. The remarks at the beginning of some of the chapters, and many sentences and clauses scattered here and there throughout the book, seem to give the same general character to the whole. Now, any spiritual or truly religious man knows that the greatest danger in life is, that a person may think he is in this kind of good, when he is not. And not only so, but most persons, when they look around among their neighbors, find it difficult to point out one who does not seem to have some portion of it.

It is true that there is an abundance of the true teaching on this subject, both in the author's remarks, and in the ex-

tracts. But people are so much accustomed to see these truths in New Church books, that they are in danger of not making the impression they ought; whereas a new idea, or an old one put forth in a new aspect, and especially when made apparently the basis of a new doctrine, will make tenfold the impression, though not half so often repeated.

Swedenborg often says that charity, love, or good, is the essence of the church. But he also says that "good without truth is not good; neither is truth, without good, truth," A. R. 97. He often says the same of charity and faith, A. C. 7756, 7757. He says, "Good is not good unless it be from truth, and truth is not truth unless it be from good; wherefore when these two make one, then first they are and exist: this conjunction into one is called the heavenly marriage, and *from that marriage is heaven and the church*," A. E. 638.

No doctrine is so frequently put forth in Swedenborg as this of the marriage of good and truth, or of charity and faith. Very few have learned to realize it in its importance. *Faith alone* does not save, neither does *good alone* save; and neither of them alone causes us to be of the church: neither of them alone constitutes regeneration. When they are united in us, — when *good* in our hearts loves *truth* so as to acknowledge it as from the Lord and to live according to it, — then they are saving. This is the test, the measure; this is the "*golden reed*," and its true meaning, — good and truth united.

Mr. Barrett's book wants an additional chapter, entitled, "Good is not Good except as it is united to Truth; or, Charity is not Charity except as it makes one with faith;" and another, entitled, "The Marriage of Good and Truth; or, the Union of Charity and Faith." These chapters might be confirmed by trebly more copious extracts than any in the book. Treated properly, they would have much altered, and inconceivably improved, its whole character.

To make a short application: Those persons for whom Mr. Barrett claims that they are in the New Church, whether they belong to the Christian sects, or are Mahometans or Pagans, are in the New Church solely on these grounds — solely because the *good* that is in them is united to the *truths* which

their religion teaches, and which they live according to as divine commands. Every page of Swedenborg bears testimony to these views.

IV. We find decided objection to Mr. Barrett's doctrine of Baptism. He evidently endeavors to draw it from the doctrines of the church, but he omits some of the most essential and important of their teachings. A brief statement of his views is, that it is not important for a person to be baptized in the New Church, or by a New Church minister; and, that such baptism has no preference over any other.

Let us see how this compares with the doctrines. In the True Christian Religion, the chapter on Baptism is divided into several heads, the subject of the fourth of which is as follows: "IV. *That the first Use of Baptism is Introduction into the Christian Church, and at the same time Insertion among Christians in the Spiritual World.*" The concluding remark under this head is the following: "By these things is illustrated this first use of baptism, which is a sign in the spiritual world that he is of Christians, where every one is inserted in societies and congregations there, according to the quality of the Christianity in him or without him."

Let the reader bear in mind that it has been shown in the preceding pages, that all the good who pass into the spiritual world since the last judgment go ultimately to the heaven of the New Church; that, after they arrive in the spiritual world, some of them are able to receive the doctrines more interiorly, and some more exteriorly [Mr. Barrett sets forth the different degrees of reception very vividly on pages 227 and 228]; that consequently they are organized into societies in that heaven differing according to the quality and degree of their reception, and that their reception differs according to the more or less interior quality of their Christianity while here; that in the world of spirits there are congregations of spirits altogether similar to the different denominations of Christians here, because they are made up of those who have lately gone from those denominations here. Now, it is expressly declared, in the above extract, that, when a person is baptized here, he "is inserted in societies and congregations there, according to

the quality of the Christianity in him or without him;" that is, in him, or around him among those with whom he assimilates. Thus, if an adult, he is inserted in a society interior or exterior, according to the degree of his own reception or receptivity, combined with the degree of reception or receptivity of those with whom he assimilates; and, if an infant, according to the inclinations he has received from his parents, combined with the degree of reception or receptivity of those among whom he is baptized, and by whom he is to be brought up and instructed. Any one can see from this, that those who think that baptism in the specific New Church does a good for the subject of it which no other baptism can do, have abundant grounds for their belief.

Of the New Church in its catholic or universal sense, and as composed of such persons as Mr. Barrett describes, all which, under the foregoing qualifications, we fully and cordially recognize, he says that it "cannot be *organized* so as to stand forth in a distinct and visible form." (p. 206.) This remark applies to the church in the universal sense, but not to the church in the specific sense. There is no reason why the latter should not be organized; and, from what Mr. Barrett says on the same page and on another, we infer that he does not wish to be understood as opposed to this.

On page 204 Mr. Barrett says, "A few Swedenborgians — strange that there should be any — think of the Lord's church as existing *exclusively* among those who receive all the doctrines of the New Jerusalem as taught by Swedenborg." Strange, indeed, if there be any such; but we are satisfied Mr. Barrett must be mistaken. In notes on pages 205 and 241 he charges Mr. Wilks with holding similar views. In Mr. Wilks's pamphlet on baptism, though we do not fully agree with him, we can find nothing to warrant these statements. There is nothing in it which cannot easily be understood and accounted for without such a supposition, under the idea that he is speaking of the specific instead of the universal church, without, however, keeping in mind a clear idea, either of the distinction between the two, or of what constitutes a man to be in falsities; which is, to love them from evil of life.

It would be matter of regret, if Mr. Barrett's readers should find occasion to think, that, when he is applying the "golden reed" in these and some other cases, its burnish was growing dim, and its "fine gold changed" in his hand. T. B. H.

INTELLIGENCE AND MISCELLANY.

THE NEW JERUSALEM MAGAZINE.

THE present number begins the 28th volume of this periodical. It is now little more than a year since the subscribers, in connection with Mr. Caleb Reed, the principal editor, issued a circular in which they stated that they had been appointed to the editorship of the "New Jerusalem Magazine," by the Executive Committee of the General Convention, and that the work which had been suspended for six months would be again resumed. In that circular the views and expectations of the editors were very briefly set forth.

On the 14th of the October following, after the issue of four numbers of the Magazine, Mr. Caleb Reed, who had been its editor for a period of twenty-two years, was removed to the spiritual world. This work, which had for so long a time been the object of his solicitous care, continued to occupy his mind in his last sickness; and the November number, which contained his obituary, was made up in part agreeably to his suggestions.

At the decease of Mr. Caleb Reed, the editorship and general management of the Magazine were left in our hands. In the conviction that all events are directed by an all-wise Providence, we could not but be deeply impressed with the responsibility of the position which we occupied, and have endeavored to perform the duties which were devolved upon us as well as we were able.

In the circular issued in May, 1854, it was said, that "we confidently expect that the numbers will be published regularly and punctually." This expectation has been realized, no one of the last twelve numbers having failed to be published as early as the first day of the month in which it was dated. Of the manner in which the editorial duties have been discharged, it is for the New Church public to judge. We may, however, be permitted to express our gratification that the number of subscribers during the last year has considerably increased. The words of encouragement also which have come to us from some of the most affectionate and intelligent receivers of the doctrines in the different sections of the country, whose sincerity we cannot doubt, and whose good opinion we cannot disregard, afford a gratifying evidence that the work has been both useful and acceptable. We are fully sensible that a large share of any praise which may be bestowed on the Magazine is due to those gentlemen who have aided us in the work by their valuable contributions to its pages; and it is gratifying to be able to state that the number of contributors is increasing, and that there appears to be a prospect of a greater variety of original matter.

There is perhaps but little reason to expect that the periodical literature of the church can at present be made the means of much, if any, pecuniary advantage; and that certainly has been no part of our object. If the Magazine has been the instrument by which the truths and doctrines of the church have become more firmly established in the hearts of those by whom they are received, and a knowledge of them has been more widely diffused in the community, our great aim will have been accomplished. That it may become more and more useful in promoting these most important objects, is our prayer to Him without whose blessing no work can prosper.

THEOPHILUS PARSONS.
SAMPSON REED.

[We give below a Prospectus, recently issued by the Rev. Mr. Brickman, for the publication of a monthly New Church Journal. It is to be in the German language, and the Prospectus is in that language; but, as we have few readers who are acquainted with it, we have translated the Prospectus into English. The character and ability of the editor offer a sufficient assurance that it will be interesting and useful. And we hope it will receive the support of all those interested in the church, who have sufficient knowledge of the language to profit by it; or who have in their families any persons, children or adults, who are learning this language; or who know those to whom it might be useful, and whom it would not otherwise reach; or who are able and willing to give a small sum in aid of a use which will probably be of importance to our large and increasing German population, and may extend its beneficial influence even to Germany.—EDS. N. J. M.]

PROSPECTUS.

Although the number of receivers [German] of the heavenly doctrines of the New Jerusalem is but small, there must be enough of them in America, if they would unite in the work, to sustain a monthly New Church Journal. The need of such a journal has undoubtedly been felt for a long time, especially as the members of the New Church are well aware that the press has been hitherto an important means for the diffusion of the heavenly doctrines.

We now propose to publish such a journal about the size of the American "Botschafter" (Messenger). This journal, exclusively devoted to the interests of the New Church, will occupy the place of a preacher and missionary. The doctrines of the New Jerusalem, as laid down in the writings of the servant of the Lord, Emanuel Swedenborg, will here be exhibited and declared in part by verbal extracts, in part through sermons, tracts, essays, and writings of the brethren and others.

As we shall have a special regard to novitiates, and to those who are still farther from the church, we shall always use language as simple and apprehensible as possible. And if those who are more advanced in the doctrines may not find in such a journal much new truth to be stored in their memories, it may be the means of bringing forth truths already laid up there, and exciting them to life and animating the love of good. And there are around us many hungering and thirsting souls who will gladly and profitably receive and read the journal if it can be supplied to them. It will also be a means by which the receivers of the heavenly doctrines may become known to each other.

The subscription-price will be one dollar a year, payable in advance. All who are disposed to assist our undertaking are requested to subscribe and to obtain subscriptions, and send to us the names and addresses. And subscribers are earnestly requested to send in their subscriptions (if single dollars, in gold) to the undersigned editor of the Journal, or to E. D. Hinkley, Esq., counsellor-at-law, 24, North Charles Street, Baltimore, Maryland.

As soon as subscribers enough are obtained to cover the cost of the work, the first number of the Journal will be published, under the title of "Neukirchliches Informatorium" (The New Church Instructor).

Trusting to the assistance of the Lord, we hope to begin our publication soon. And with affectionate greeting to our brethren, we commit the enterprise to them, hoping for an early and satisfactory response.

Arthur O. Brickman,
8, South Caroline St.

Baltimore, Md., June, 1855.

JOURNAL OF THE GENERAL CONVENTION.

In the August number of the Magazine, we hope to be able to lay before our readers the proceedings of the General Convention of the New Church, at its thirty-seventh annual session.

MARRIAGE.

The nuptials of Willard Hall Hinkley and Rebecca Beacham Robb were consecrated on the evening of Thursday, June 14th, at the house of the bride's father in Baltimore County, Md., by the Rev. N. C. Burnham.

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